THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Love begets love. Whenever Latter-day Saints live in love together, their armour and the shield, all their weapons are of heavenly workmanship. The forces of evil flee in terror before them. The heart never beats so warmly as under the power of unselfish love."—JOHN A. WIDTSOE.

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SIGNS OF THE TIMES

ELDER J. M. SJODAHL

ONE of the "signs" mentioned by our Lord as indicative of the destruction of Jerusalem and its famous temple, and the end of the Mosaic dispensation, was "earthquakes" in divers places (Matthew 24: 7; Mark 13: 8; Luke 21: 11.)

The word translated "earthquakes" is "seismoi," which means any kind of disturbances or commotion, whether political that result in insurrections, massacres, civil wars, etc., or physical, generally called "earthquakes." Such disturbances occurred before the catastrophe that ended the last vestige of the independence of the kingdom of Judah.

Dr. Clarke, in his Commentary enumerates many instances of "nation against nation" and "kingdom against kingdom," with slaughter and massacres, and also many "earthquakes," properly so-called.

He mentions one at Crete in the reign of Claudius, and others at Smyrna, Miletus, Chios and Samos. There was one at Rome, mentioned by Tacitus; one at Laodicea in the reign of Nero; one at Campania, mentioned by Seneca, and one at Rome in the reign of Galba, mentioned by Suetonius; and also one in Judea, mentioned by Josephus, which was accompanied by violent wind, showers, lightning and thunders. Thus, the prediction of our Lord to His first disciples was literally fulfilled, as regards earthquakes.

In our own day and age, the Lord has again given us to understand that "earthquakes" are among the signs indicating the approach of "the end" and His advent.

On March 7th, 1831, he said through His servant, the Prophet Joseph Smith, in Kirtland, that "there shall be earthquakes also in divers places, and many desolations." (Doctrine and Covenants 45: 33.) On December 27th, 1832, he opened up to the Prophet and the assembled elders a view of the future, and in this revelation He gave them to understand that, "after your

testimony cometh the testimony of earthquakes." (Doctrine and Covenants 88 : 89.) "All things shall be in commotion ; and surely, men's hearts shall fail them." (Verse 91.)

There is a particular feature about the predictions of our Lord through His servant Joseph, which, although apparent in our day, is liable to escape attention unless it is pointed out. And that is this: Our Lord says, that, notwithstanding that terrifying testimony of the earthquakes, "men will harden their hearts against me, and they will take up the sword, one against another, and they will kill one another."

That means that the divine message which the Lord conveys to the world in the terrific cataclysms of nature, are to be unheeded. Men "will harden their hearts" against the Lord. They "will take up the sword, one against another"—not only in wars between nations, but more particularly in civil strife, one man against another, as we have seen lately in many countries where the soil has been crimsoned with human blood, without even the poor excuse of a declaration of war. And this will continue, until "It shall come to pass among the wicked, that every man that will not take his sword against his neighbour"—note this indication of civil strife, one neighbour against another—"must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven ; and it shall be the only people that shall not be at war, one with another." (Doctrine and Covenants 45 : 68, 69.) That is, the only people not divided by internal, sanguinary feuds ! A wonderful promise concerning the land of Zion !

WE certainly live at a time when the divine testimony of earthquakes and civil strife is heard around the world. Looking at this year's record alone, on January 17th, one of the most disastrous earthquakes visited India. On January 28th, the entire south-central part of Mexico was shaken. On January 30th, a slight tremor was felt in Salt Lake City, as if to remind us that the Almighty, in our day, has a controversy with the nations. On March 2nd, the city of Valdivia, in Chile, was almost destroyed by earthquake, and on March 12th, Utah had a second reminder of the testimony of the earthquakes, which caused many to tremble, although very little damage was done.

And in addition to earthquakes, the world has been visited with other calamities. A new kind of plague was reported from India on March 5th, with 1,200 deaths in one week in the stricken district.

And, in face of all these occurrences, men are hardening their hearts. Nations are engaging in civil strife and returning to the policy that led to the World War. They are literally again taking up the sword, man against man, neighbour against neighbour. If we judge by some famous public utterances and certain popular contributions to the press, tremendous efforts are being made to make the world forget the important lessons of the World War, and to lead it back to savagery, back to the altars of Moloch with their human sacrifices, tears and blood. Every effort is being made to forget that the very soil on which man depends for his existence is affected, when, as the Lord said to Cain, "the voice of thy brother's blood crieth unto me from the ground." (See Genesis 4 : 10-12.)

Men are hardening their hearts against the Prince of Peace. And thus they are fulfilling, to the letter, the prophecies given by the Prophet Joseph Smith, as here quoted.

The Latter-day Saints cannot follow the world in this policy of retrogression. We must strive to heed the message of the earthquakes, and look forward to the coming era of the triumph of truth, justice and righteousness.

We are aware that there are those who do not see, in these phenomena, a message from God. They see only the forces of nature in commotion. Earthquakes, they tell us, have always happened. They have no religious significance.

The objection is valid in so far as earthquakes, of course, in themselves, are the results of the mechanical efforts of nature to adjust its various strata to changing conditions. But their significance depends on the fact that it has pleased the Lord to instruct His people to remember Him and His promised advent, when they hear of the ravages of earthquakes, or feel the earth move under their feet as the waves on a storm-churned sea. It is the word of the Lord that makes them a "sign." It is a warning to be prepared for the meeting with the Bridegroom.

In the same way, God gave Noah the rainbow as a "sign" of His covenant with the patriarch. He did not create the rainbow at that time. But to Noah it became a "sign," through the promise of the Lord.

Just so, the earthquakes and other calamities are a "sign" to us. They have a special meaning to us. They speak a new language to us. For they remind us of the promise of the Lord to return, and of our duty to be prepared to receive Him. This is their "testimony."—(*Deseret News*, March 17th, 1934.)

MEN HAVE SEEN GOD—THEREFORE HE IS

Elder Richard L. Evans

IN the Old and New Testaments there are scores of first class witnesses for God. By first class witnesses I mean witnesses whose testimonies of God's verity and reality would stand firm and unshaken under examination and cross-examination before any fair tribunal. There are scores of these first class witnesses, separated by decades, generations, centuries and ages—ignorant men and learned men—old men and young men—but all men of good character, and with but one unshakable testimony—God is; He lives; He sees; He hears and answers prayer; He speaks; He judges; He rules the universe; He makes chaos conform to law and order; He is a personal God and not an evasive spirit nor a nonentity; He is the creator of heaven and earth and the Lord and Father of all, in whose veritable and literal image man was created. That is the testimony of the ages; that is the evidence brought out by the examination and cross-examination of the witnesses for God.

The man Adam walked and talked with God. God talked with Noah. The Lord appeared unto Abraham, and ate and talked with him. Jacob saw God face to face. The Lord talked with

Moses as one man speaks with a friend. The Lord spoke unto Joshua and Simeon and Joseph and Samuel, Saul, David and Solomon, Job and Isaiah, Jeremiah, Ezekiel, Daniel and Malachi. These men and scores of others of the Old Testament have left this testimony unrefuted and irrefutable, to stand witness down through the ages.

In New Testament times John the Baptist, the first twelve Apostles of Jesus, Stephen, Paul and others—all saw or heard the Lord and Father of heaven and earth. This is the testimony they have left for generations yet unborn: "We have seen and conversed with God—Therefore he is."

Even if perchance one does not accept the Bible to be the word of God, he cannot discard the testimony of these witnesses. Secular history bears record of the reality of many of them. The facts of their lives are as surely substantial as Julius Cæsar, Alexander the Great, Xerxes, Confucius, Hannibal, the Ptolemies, Aristotle, Socrates and other prominent figures of ancient history. Their reality, good character, sobriety and sincerity will stand the most penetrating scrutiny of scholarly historical research.

That these men did live and speak and act according to record is no myth or fable. That their testimonies concerning God should correspond and agree in every essential detail, even though they were spoken and recorded generations and centuries apart, is no matter of mere coincidence.

LEAVING aside all religious and doctrinal considerations, one cannot possibly take exception to the fact that we have taken all evidences and witnesses from the Bible. On sheer historical merit, there is no more authentic book in the world today. As a matter of fact, the English Bible has been scrutinized and pruned and culled by the most brilliant scholarly minds of the centuries, to the point where any personality or historical data that is there, is there because it has a right to be. Much that was in question was discarded before the compilation of the volume we know as the Bible today.

One may say that many of these witnesses were ignorant men. But many of them were not. Many of them were the most brilliant minds of their day and generation; some of them have been adjudged the most outstanding thinkers, philosophers and scholars of all time. And even if they had all been ignorant, it would in no wise detract from the strength of their testimonies. To the honestly ignorant studied and designing deception is an act unknown. Such men speak what they know to be true.

But therein lies the added strength of these witnesses for God. They were ignorant and learned. They were kings and paupers. Some lived in the same generation, others centuries apart. There is extreme diversification chronologically, geographically, socially, intellectually, but there is no diversification among them in the testimony they leave for God. There is no wavering or moot question there. They saw Him; they heard Him; He heard them; He answered them; they recognized Him for what He was and is: The personal glorified Being in whose image man was created—not an essence; not a diffused influence; not an intangible idea, but the Lord God of heaven and creator of earth—the administrator of the laws of the universe and the Father of mankind. But do not construe this strict adherence to Biblical

testimony to mean that such witnesses for God are found only in the Bible. Other men in other lands and other ages have received like testimony and have left authentic record of it in other books of sacred Scripture. Even in this present century and generation there are those who are able to speak of God with that same certainty of testimony which characterizes the prophets of Biblical days.

The testimony of all these historical witnesses is flawless in its consistency; overwhelming in its conviction: final in its absolute unwavering truth and verity. God is, and He is tangible and He does speak and He is the Father of mankind and He does order the universe.

If any other historical fact were a minute fractional part as well authenticated as the veritable and literal existence of a personal, tangible God, men would eagerly accept that fact without mental reservation as they do the burning of Rome, the War of the Roses, the Battle of Waterloo, the discovery of America, the exploration of the Antarctic.

Why not accept God literally? There are ten thousand evidences for God in the workaday world in which we live in every single evidence there is for the most literal and tangible things that we hear and feel and see around us.

Men cannot worship a diffused entity. Men cannot worship an idea nor an essence. The witnesses of the ages that we have recalled worshipped a God in whose image man was created. They walked and talked with Him. They saw Him.

Since man must worship, and since he must worship something tangible, something that can be comprehended, it would seem that it were far better to worship the true and living God. Men have seen and conversed with Him. Therefore He is.—(Excerpts from an address delivered over radio station KSL, at Salt Lake City, Utah, March 11th, 1934.)

RESULTS OF THE NEWCASTLE "STAR" CONTEST

WRITING articles for the District *Star* contest, with the inducement that the winning article would be published in the *Star*, proved to be a popular pastime in the Newcastle District. Eighteen articles were submitted before the closing day of the contest. The excellence of the contributions made the selection of the three outstanding ones a seemingly impossible task for the contest judges. However, on a basis of points for subject, thought, and composition, the judges were able to reach a final, consolidated decision.

First place was awarded to Sister Adayh L. Foster of the Sunderland Branch for her splendid article, "Cause and Effect." Articles written by Brother Thomas Rudd and Sister Gladys Quayle received an equal number of points to be awarded the other two places. Honourable mention was given to Sisters Ellen Oates, Margaret Walker, Evelyn Nessie Rudd and Kathleen Featherstone; and to Brothers Arthur Finlay, Ron Arbon, and Sidney Featherstone.

Winner of the branch contest, held in conjunction with the literary contest, was the Sunderland Branch. Skelton Branch

was second. Points were awarded for the winning articles, articles submitted, and new *Star* subscriptions from among branch membership.

We congratulate the Newcastle District on the abundance of talent among its members, and, complimenting Sister Foster on her success, we take great pleasure in opening the columns of the *Star* to her. We regret that the *Star* has not sufficient space in which to publish all of the contributions, but we hope to find space in coming issues for the most outstanding ones, for they, too, are worthy of our finest compliment—publication in the *Millennial Star*.—R. S. B.

"CAUSE AND EFFECT"

Sister Aydah L. Foster, Sunderland Branch

AND I saw wars and rumours of wars among them; and in wars and rumours of wars I saw many generations pass away.

The prophet Nephi might well have been speaking of our own days when he uttered these words, for we live in a world full of tumult and threatening rumours.

Little has apparently been learned from the great world conflict which cost nearly ten million lives and left the participants a legacy of hatred, unemployment, and financial stress.

Unbelievers and many of weak faith ask, "Why should God permit this scourge of war to afflict humanity?" But the blame implied in the question is wholly unjustified. It is not God who sends wars, but man who brings the scourge upon himself through his own shortcomings.

A careful study of the Old Testament reveals that the Israelites seldom or never experienced war unless they had done something wrong. War and its inevitable misery came to them as a sharp lesson, and when they repented, peaceful days blessed them again.

With the usual perversity of mankind, the Israelites soon forgot their lessons, with the result that their history is stained with battle after battle against various enemies.

There is something significant in all this for the religious man and woman. With the perpetration of evil, virtue necessarily departs from a nation, and the consequent moral weakness must lead to a waywardness in national and international dealings likely to provoke retaliation.

There are many nations to-day in the position of the ancient Jewish people. They have gone through the fires of a great conflict, but no lesson appears to have been learnt. The moral fiber of the peoples has not been strengthened. Laxity of morals in business and private life is everywhere being deplored, and the unsettlement of really vital aims produced by such an overbalancing of righteous conduct has extended to international relations. Governments are conducting policies which are bound to have a world-wide effect without any regard to the sanctions of religion.

Conflict is the dominant impression given in a world survey today. It is a time for severe heart-searching by the nations,

lest worse befall and civilization crumple to the sound of cannon and bombs.

These considerations may profitably be extended to one's personal life. We complain loudly of hardships and injustices that make our days heavy and unhappy, and we feel inclined to think the Creator is not all the Scriptures say.

It is here that a little personal honesty might pay well. Apportion the blame for our evils with some show of fairness.

Have we maintained a strict code of conduct in which nothing can be challenged? Have we approached anywhere near the standard we consider reasonably perfect? Few can answer these questions truthfully in the affirmative.

Then why blame God, or luck? Why not be honest and admit that with individuals as with nations shortcomings bring their own punishment; or, to look at this truth from another angle, admit that hardships often mean that there has been a falling away from a proper observance of those principles which alone can bring happiness.

The pity is that too frequently punishment brought by a wrongdoer upon himself, affects the innocent. It is well, therefore, in protesting that the errors of others have brought evil to us to remember that our own conduct reacts just as often on the welfare of others. Truly no man liveth to himself alone.

LET'S BE DISCOVERERS

ELDER G. HOMER DURHAM

WE are told that the chief concern of every faithful Latter-day Saint must be the discovery of truth. Or, as stated in the 13th Article of our Faith: "We seek after these things." Men are, that they might have joy. The pursuit of true knowledge has ever been the deciding factor between the lives of human beings; between Latter-day Saints and their neighbours, between the Children of Israel and Babylon, between the firm believer in the Gospel of Jesus Christ and the agnostic.

Men must be discoverers of truth to grow; and growth is the law of life. Knowledge, gathered from the experiences and treasure-houses of life abundant, when acted upon by the forceful use of the will, becomes the power to do, to be, and to act in accordance with the laws of God. Such use of knowledge which leads to a harmonious existence in harmony with the universe, becomes the glory of God and man—Intelligence.

So do men become discoverers, through the faithful, intelligent use of the will, and the subsequent, sought-for inspiration.

To be a discoverer is to be as a clear, sparkling, vigorous, splashing stream of water; truly, living water. For within the fresh beauty of the stream is to be found growing, living things; things clean, strong, and helpful. Not to be a discoverer is to be as the stagnant pool, dark, filled with slime, and harbouring but little, incident to life-purposeful.

There are men among us who are as the living water of the clearest of streams. They are discoverers. There are communities in our midst that are as reservoirs, giving and taking, to

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, APRIL 12, 1934

EDITORIAL

"SOME DISSENSION AMONG MEMBERS"

AN Elder recently reported to the Mission President that in the district he represented "there was some dissension among the members." This same thing has been said occasionally of other branches. Of course, all saints know that contentions among the members of the Church or even between or among individuals do not breathe the spirit of love and good-will. Needless to say, therefore, that they are wrong.

Experience shows that contention among the members in a branch greatly handicaps the progress of the branch, and sometimes even results in temporarily wrecking it. Can any person be a true convert who allows himself to engage in disputes, quarrels and fights? Can anyone be a true convert and knowingly be guilty of doing aught that will hurt the branch, injure any one of its members, or tend to bring discredit upon the Church? The spirit of the Head of this Church, Jesus Christ, is the spirit of love. Satan knows this, and all members ought to know it. And Satan knows very well, too, if he can stir up any kind of trouble or in any way weaken the love that all members should have for one another, he is blocking the progress of the work of the Lord.

Members of the Church, why do you permit yourselves to become tools in the hands of the evil one in his wily efforts to destroy the very work you profess to love? We are speaking very plainly, for there are a few cases in which plain speaking seems to be needed. You were led into the waters of baptism only after you professed repentance of your sins, a turning away from and an overcoming of evil-doing and of bad habits. Were you sincere in your repentance? If any one of you were insincere, you felt no thrill when you were confirmed a member of the Church. The Lord knew your heart and the Holy Ghost was withheld from you. But if you were repentant and in your weakness now indulge in fault-finding, or evil-speaking, or for any other reason you have lost the spirit of love for your brethren and sisters, you are in great danger of apostacy and in great need of repentance.

If any of your brethren have injured you, or in any way hurt you, or done you a wrong, you only do another wrong when you retaliate in kind or allow bitterness or ill-will to develop in you. But in a spirit of forgiveness you should go to the offending party and tell him kindly what he has done and try to adjust matters with him. "And above all things, clothe yourself with

the bond of charity, as with a mantle, which is the bond of perfectness and peace." (Doctrine and Covenants 88 : 125.) If between you, matters cannot be satisfactorily adjusted, then you may go to the branch president and invite his help in effecting a settlement. But in no case are you justified in stirring up trouble. On the other hand, you are required to forgive the offender; so the Master taught.

We have heard of investigators going to a sacrament meeting without returning. They become so disgusted with the backbiting and lack of unity and love which they witnessed that they left the meeting place confident that the members did not belong to the Church of Christ, else the love for which He stood would be manifested among them. Now, brethren and sisters, we call these things to your attention in the fond hope that each of you will measure up fully to the certain duty you assumed by joining the Church—the duty of so conducting yourselves that your acts will be as good fruit by which a desirable tree is judged. Good works are more effective in teaching the Gospel than eloquent words from unworthy lips. Let your mouths and thoughts and hearts be clean, manifesting abundantly the sweet spirit of charity and love toward all to the end that peace, unity and harmonious co-operation may exist among the members in every branch. Then the great joy that comes to every one who fully lives the Gospel of Christ will be the happy reward given to true saints of the living God. A spirit of peace, forbearance, good-will, helpfulness and brotherly love always characterizes a saint.—M.

SPIRITUALITY A SPECIALTY

I WISH that every one knew that "the material facts of life" alone "are not sufficient for man's happiness." It is a conscious recognition of spiritual reality that makes for the most abundant living.

This quality of spirituality comes in part by inheritance, and in larger part by cultivation. We cannot do much about the factor of inheritance, except, perhaps, to try to see that the gift shall descend from us, but we can cultivate spiritual power.

We can develop this faculty in much the same manner as we cultivate our capacity to understand and appreciate good music, or the art of painting. We must have education and exercise in the line we pursue. Spirituality is as much a specialization as music, art, or medicine. It is a specialty, but it is wider in application than any other specialty. It touches every phase of living. It answers more vital questions. It brings more satisfaction, peace, and happiness than any other art. It is worth the striving of a lifetime.

For spiritual exercise I prescribe a few common but effective things: payment of tithing, attendance at sacrament and fast meetings, contribution to the missionary cause, and participation in temple and genealogy work. For contraction of the heart, giving is the best remedy I know.—STEPHEN L. RICHARDS.

HIGHLIGHTS IN LOCAL LEADERSHIP

Catherine L. M. Horner

"Have Faith—Seek Knowledge—Safeguard Health—Honour Womanhood—Understand Beauty—Know Work—Love Truth—Taste the Sweetness of Service—Feel Joy."

In a sketch of the life of Catherine L. M. Horner no theme could be more appropriately chosen than this "Spirit of the Hive." Sister Horner, under the influence of the Gospel, has endeavoured to embody in her character these touchstones of abundant life; her radiant personality testifies to the efficacy of her efforts. There is something contagious about her smile, something cheerful about her attitude; she has learned the secret of being happy.

There have always been a few heroes in the world who have appeared to have all of the brilliant things of life wrapped about them, and to them the masses have looked and applauded. But most of us are common people who go from the cradle to the grave without ever doing anything spectacular. And all too often, in looking for something glamorous, which never seems to come, we miss the simple, soul-satisfying joys of life about us. "For what shall it profit a man, if he shall gain the whole world and lose his own soul?" is the challenge that has come ringing through the centuries. The Church of Jesus Christ of Latter-day Saints has accepted that challenge, and in its plan for abundant living are incorporated the means of building a radiant character.

Sister Horner was born and raised in Worcestershire. Hers was the good fortune to be born of parents who were members of the Church and believed in its ideals. One of her earliest recollections goes back to the winter Sabbath when she cried to go to church with her mother. It was a long, cold walk and her parents thought it best that she remain at home. But they finally yielded after she had thrown her best bonnet in the fire as a childish protest against their keeping her at home. That was an early expression of a tenacity of purpose that has guided all of her activity. While only a young girl she went out to work, and to her mother she owes a debt of gratitude for teaching her the blessings of paying tithes; unfailingly she has clung to that precept, and has felt the reward of obedience to divine law.

Her entire growth has been a fight with fear. The victory won may be realized by looking back into the years, when a pale, little spindle-legged girl shyly took a back seat in Kidderminster Branch, and comparing that picture with a scene in Brixton when a determined young woman held a large open-air crowd in rapt attention. In her childhood she avoided playmates because of fear, a terrible shyness that made her feel ashamed of herself. Inspired by the refining influences of Mormonism she has stub-

bornly put down that fear by discovering and cultivating talents which once seemed absent.

In Birmingham she forced herself to enter a public-speaking competition. Frightened and shaking, with a prayer in her heart, she stood on her feet. Though she burst into tears when she finished, that effort was rewarded with her victory over her fellow contestants. It has been her fight against fear, with prayer and determination, that has made her a happy young woman.

CATHERINE L. M. HORNER

She has been active throughout her career in the Church. She was Gleaner Girl president of the second Gleaner class in England. That was in Handsworth Branch. From Birmingham she moved to London when the Mission Office was moved, and was made second counsellor in the South London Branch Relief Society. At the present time she is secretary of the Mission Relief Society Board and Mission Bee-Keeper.

In her own life she has felt the sustaining power of faith, the thrill of seeking knowledge, the value of health, the worth of honour, the joy of service, and the quiet splendour of truth. She knows how triumphantly thrilling a girl's life can be made by cultivating the God-given virtues that are the natural heritage of every daughter of Eve. Now she has the glorious responsibility of leadership that beckons her sisters to feel the vitality of creative living in a world that is full of beauty and peace and the satisfaction of accomplishment.

Her only dogma is the Bee-Hive Girl's Creed: "I believe in life, in love, in joy, and in helpful labour; but above all, in a loving Father in heaven who helps me day by day."—GORDON B. HINCKLEY.

WHAT STANDS BEHIND LEADERSHIP?

"HEAVY skies and rain" was the weather forecast for Boat Race Day, but noon-time in London found all roads leading toward the curving River Thames. Buses, underground trains, trams and private cars poured hordes of sport-lovers and thrill-seekers, utterly unmindful of the threatening weather, into the streets that led to the river bank. By the time the rival crews of Oxford and Cambridge were settled near the starting float in their light fragile shells, tensely awaiting the starter's signal, fully half a million onlookers lined the water's edge from Putney Bridge to Mortlake. Every vantage point along four miles of walled river-front was occupied. Overhead a score of

aeroplanes hovered to catch a glimpse of the historic race. The stage was set.

There was an increased bustle of excitement all along the river bank, and the low hum of voices swelled louder as the watchers caught the first silver flash of oars. Soon the eights swept majestically into full view. The even rhythm of their flashing oars and bending backs in precision, almost mechanical and yet beautiful, the speed of the fragile boats as the pull of powerful strokes seem almost to lift them through the water—this, the thrilling sight that the multitudes of people had come to see, was the vision of but a fleeting moment. Before the onlookers could draw breath the two crews were out of sight and the waves set in motion by the procession of launches that followed them were lapping noisily against the embankments. The spectacle was over.

To many who lined the Thames banks on Boat Race day, the contest was just that—a few moments of breathless thrill as the two crews swept by. But to the sixteen stalwart, finely built youths who pulled heavy oars for four excruciating miles, the race was more than that. For months they had prepared for the ordeal. They had practiced and trained; they had spent many wet, cold hours learning how to handle oars, how to get power into their strokes, how to face unexpected currents and adverse winds. What looked to be such a gloriously easy task to the cheering crowds was in reality the trying culmination of months of strict discipline and rigorous preparation—the climax of a "race" that began long before the starter's signal on Boat Race Day.

Leadership is just like that! We see men stand at the head of other men. We thrill at their wisdom, and at the ease with which they seem to formulate their plans and make their great decisions. We admire their faculty for drawing others to them; we respect them in their positions of trust; we applaud them for their abilities. Indeed, their "stage" seems always to be set for them. But, if the truth were known, like the sixteen oarsmen they, too, would have a different story to tell. It took years of preparation, years of study, years of discipline, years of sacrifice, years of courageous willing to do to "set their stage" for leadership. Their race, too, began long before their appearance to the "starting float."

Leadership is an effect that responds to its related cause. Whether it be leadership in sports or politics, whether it be leadership over oneself, or one's associate, its power comes as a crowning climax of development and growth. The lives and triumphs of leaders in every field of endeavour flash to us the same message: Leadership is the reward of conscious effort, intelligent preparation, and an unswerving will to do.

As the world needs leaders, and nations need leaders, so does the Church need leaders to carry on its great work in the British Isles. In the administration of mission, district, and branch affairs, callings of honour and high responsibility await saints who "set their stage" for leadership.—R. S. B.

THE first and best victory is to conquer self; to be conquered by self is, of all things, the most shameful and vile.—PLATO.

LET'S BE DISCOVERERS

(Concluded from page 231)

which such men contribute their fountains—like unto like. Unhappily, also, there are men, communities, branches, in our midst that resemble the stagnant pool. The one type, teeming with flowing fountains, ever helpful to the mighty oceans of life in our Father's kingdom, is growing. They will endure with increase. The other, like the stagnant pool, must soon dry away; it will vanish, lose its identity, become obliterated, with only a strand or so of rapidly disappearing moss, dead and dried, to tell the story.

Archimedes, Columbus, Galileo, Edison, Marconi; the child who first learns the heat of fire; the aged sire who finds a bud with an extra petal in the damp of a morning shower—all serve to emphasize the lesson taught to us and all mankind by the humble youth of Palmyra one day early in the spring of 1820. Like the "one who came running" near the shores of Galilee, he went directly to the source in quest of the fruit of all intelligent discovery—Truth. His was the process of using the force of will. Through prayerful study, (and who can read the passage in James without thrilling?) gaining knowledge and using knowledge, he fulfilled the law incident to the operation of his precious gift of faith, and became, in all humbleness, the greatest discoverer of the age. He was a Prophet of the Living God, and as such, revealed truth! Latter-day Saints, seek it!

That Discoverer left us his message. His successors and their associates have, and are, emphasizing it with wisdom and patience, under divine direction.

Life is a problem of many hues; it is real. Each man must face the facts of his own existence, seeking and finding, as Holy writ directs us. Then, if every man may seek and find; if not one, but countless Grails await each Galahad of us, let us not be inactive. Discoverers all, deep in our hearts let us say, "I will!" and "seek after these things."

LEEDS DISTRICT CONFERENCE

MANY hundred years ago, on the day now commemorated by Easter, the greatest event ever to be known by man came to pass. It was on this day that the bonds of death were broken, and man was once more given the opportunity of making amends with his Maker. Amid the wonderful spirit that always prevails on Easter Day, the spring conference of the Leeds District was held.

The three sessions of the conference were well attended. Much of the success of the conference was due to the novel Book of Mormon display which was prepared by President Freestone with the help of the elders and local brethren, and placed in a shop window where it attracted crowds of people. Many earnest truth-seekers were met in this way, and it was the means of carrying the Gospel message to many who otherwise might never have heard it.

Mission authorities in attendance at the conference were European Mission President Joseph F. Merrill and Sister Emily T. Merrill; and British Mission President James H. Douglas and Sister Rintha Pratt

Douglas. First speaker in the afternoon session, after the customary items of business were attended to, was Sister Douglas. She spoke of the divine calling of the Prophet Joseph Smith and his successors, and gave evidences in support of the Book of Mormon. President Douglas spoke of the Resurrection, and of the progress that has been made by mankind in the past hundred years.

In the evening session, Sister Emily T. Merrill told of the excellent opportunity we have for spiritual and intellectual growth in auxiliary organizations, and urged each member to take advantage of the development they offer. President Merrill explained how proof of the validity of the Resurrection is based on human testimony, and showed also how the evidence supporting the divinity of the Book of Mormon is based on similar testimony. The theme, "Why Mormonism?" characterized each of the sessions of the day, and the discourses were inspiring and convincing.

District elders in attendance were President Harvey F. Freestone, Elliott H. Merrell, Joseph F. Smith, Jr., Eugene T. Pingree, Blaine F. Bybee and Edwin A. Lyman. Also present was Elder Emerson J. Lindsay of the Sheffield District.

ELLIOTT H. MERRELL
Clerk of Conference.

FROM THE MISSION FIELD

Arrivals—The following missionaries arrived in London on April 4th, and were assigned to labour as designated:

Alma M. Porter, of Lovell, Wyoming, temporarily assigned to the London District.

Hyrum Geddes, of Preston, Idaho, to the Bristol District.

Eargle C. Harmsen, of Phoenix, Arizona, to the Manchester District.

Release—Elder Fletcher W. Llewellyn, of the Hull and Bristol Districts, was honourably released from his missionary labours on April 5th. He will return to America aboard the s.s. *Manhattan*, sailing May 10th.

Assignment—Elder Joshua Rallison, of Preston, Idaho, has been assigned to labour in the Welsh District. Elder Rallison arrived in England on January 24th, and until the present time has been visiting relatives and gathering genealogy. He will now devote his whole time to missionary work.

Transfers—Elder Heber I. Boden was released as Nottingham District President on March 31st, and transferred to the British Mission Office.

Elder Farron E. Cutler was transferred from the Welsh District to the Nottingham District on March 27th.

The following transfers were made on April 3rd:

Elder Joseph Fielding Smith, Jr., from Leeds to Liverpool.

Elder Ralph J. Wheelwright, from Scottish to Leeds.

Elder Theodore K. Lowther, from Manchester to Hull.

Elder Grant Kirkham, from Hull to Leeds.

Elder Eliott H. Merrill, from Leeds to Birmingham.

Elder John J. Shumway, from Bristol to Scottish.

Doings in the Districts: *Birmingham*—Young men of the Handsworth Branch, with the assistance of Elder Wheeler R. English, organized an M Men's Club on March 29th. Brother F. Bailey was appointed to act as their class leader. The Club has planned, as its outside recreational activity during the coming months, to form a cycling club among branch members and friends. Handsworth M Men are enthusiastic over the possibilities of their new organization, and look forward to enjoyable associations as the Club programme gets under way.

The Masonic Hall at Handsworth, Birmingham, was the setting, on March 31st, of the District's annual Gold and Green Ball. One hundred and twenty-five guests came to participate in the dancing and festivities of the evening. As a feature of the evening, each branch was represented by a queen. And from that royal group, which included Dora Green, Patricia Wilkins, Edith Barker, Elsie Bentley, Doris Collins, and Marjorie Horne, Handsworth's representative, Dora Green, was chosen Queen of the Ball.

Dancers from Handsworth and Sparkbrook won the prizes of the lucky dances, silver dishes graciously donated by Sister Brittle. Refreshments were served during the intermission. The arrangements and plans for the affair were under the direction of Brothers Charles A. Collins and John H. Makin.

The Sparkbrook Primary, under the leadership of Sisters Bertha D. Collins, Patricia Wilkins, and Clarice Farmer, and Elder Gordon K. Ashley journeyed to Brant Green to spend Easter Tuesday. There they joined members of the Tipton Branch to enjoy a delightful afternoon together.

Leeds—A "grand fruit banquet" with a concert and a social evening of dancing provided entertainment for fifty members and friends of the Leeds Branch on March 24th. The programme was arranged by M.I.A. members under the direction of Brother George Camm.

Liverpool—The development of auxiliary work has been the center of interest in the branches of the district during the past weeks. On March 19th and 20th, Sister Ileen Ann Waspe met with the officers and teachers of the Wigan and Blackburn branches to help them with their task of vitalizing the auxiliary organizations. On March 22nd, Sister Waspe and President Kent S. Bramwell visited the Bee-Hive Swarm at Barrow-in-Furness, where sixteen girls, not members of the Church, are carrying on Bee-Hive work under the direction of Sister Doris Owens.

During the week of March 19th, Sister Nettie L. Woodbury met with the Primary workers of the Bootle, Birkenhead, and Liverpool branches to aid them in planning their Primary work.

Saturday, March 24th, members of Accrington, Burnley, and Nelson Branches assembled for an auxiliary conference to discuss their problems with the Mission auxiliary leaders. A concert and social evening followed the meeting.

Auxiliary workers throughout the district have received assistance and encouragement from the visits of Sisters Waspe and Woodbury, and feel prepared and anxious to push their work to a new level of efficiency in the coming months.

"Man's Relationship to Diety' was the theme of the Nelson Branch Conference held March 25th. Sister Janetta L. Bronghton conducted the afternoon services, and Branch President Robert Pickles directed the evening programme. Attendance was fifty per cent. greater than that of last conference.

District members observed a special fast day on March 25th in behalf of the sick and afflicted among their membership. Ill are Walter Thompson, Maggie Thompson, Sister Derbyshire, A. Letitia Goodman, Joseph Johnson, Bobby and Sally Whittaker, Jennie Taylor, and Sister McWilliams.

On March 28th, Dorothy Woof, infant daughter of Mr. and Mrs. John Woof, was given a name and blessed by President K. S. Bramwell. John W. Brown, Clifford Hartley, and Elder Stephen Murdoch assisted.

Norwich—March 18th was the date of the Ipswich Branch Conference. Theme of the day was "The Life of Christ." The services were directed by Branch President Charles E. Holden.

Scottish—Members and friends of the Aberdeen Branch pronounced their first Gold and Green Ball, held March 15th, a delightful success. The branch hall was elaborately decorated in the M. I. A. colours. Several specialty numbers, and a variety of prizes for the guests made the evening entertaining for all. The arrangements for the Ball were under the direction of Mr. and Mrs. William Mains, and the traveling elders.

Though Kilmarnock has no oranized branch to carry on regnlar proselyting activities, it has a splendid Relief Society organization. On March 24th, Elders J. Rowell and J. M. Pryde of Glasgow held a cottage meeting with the Kilmarnock sisters, and an investigator. They report that the spirit of the meeting was very fine, and that the sisters are doing splendid work in spreading the Gospel message through their Relief Society activities.

Welsh — Good Friday was a special day for the saints in Cardiff. Motoring and cycling their way to the Graig, Cefn-On, a picturesque spot three or four miles from the city, a group under the direction of Brother and Sister Perry spent a pleasant afternoon picnicing and playing games together.

At a baptismal service held Snnday, April 1st, Sister Muriel Constance Dimond Huxtable was baptized in the Bristol Channel at Barry Island, Wales. The ordinance was performed by Priest Albert Perry. Sister Huxtable was confirmed at the Cardiff branch sacrament service the same day by President Frank R. Bennett.

M.I.A. members of Merthyr Tydfil Branch met in conference on Easter Snnday. The services were under the direction of President Tommy Price of the Y. M. M. I. A. Local members presented the theme of the service, "The Life and Ministry of Jesus Christ."

Merthyr's annual Sunday School Conference was held on March 18th. under the direction of Brother Ernest Morgan. "The Valne of the Snnday School to the Latter-day Saint" was discnssed by local members. Fifty-one were in attendance.

On March 3rd, saints in the Pontllanfraith Branch honored Elder Allan N. Adams with a farewell social at the home of Brother and Sister William Griffiths. Saints in Pontypool combined their farewell social with a welcome party to President Frank R. Bennett. In the Varteg Memorial Hall, tastefully decorated with Gold and Green, they met on March 14th to enjoy an evening of games and pleasantry. Branch President R. C. Thomas directed the evening's activities. He was ably assisted by the Relief Society sisters, who provided the refreshments.

DEATH

THOMPSON—Sister Margaret Hannah Thompson, aged 76, died at her home in Hebburn, County Dnrham, on February 11th. Sister Thompson has been a member of the Church for 40 years. Funeral services held at the home, February 15th, were conducted by Elder Alma H. Boyce. President Gaskell A. Romney dedicated the grave.

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PUBLISHER: JAMES H. DOUGLAS, 43 TAVISTOCK SQUARE, LONDON, W.C. 1
EDITOR: JOSEPH F. MERRILL, 5 GORDON SQUARE, LONDON, W.C. 1
ASSOCIATE EDITOR: RICHARD S. BENNETT, 5 GORDON SQUARE, LONDON, W.C. 1

JAMES FOGGO, PRINTER, 27 PARK LANE, LIVERPOOL